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importance for the history of the whole". As J. H. Moulton says in his epoch-making *Prolegomena*, "What has happened to our own particular study is only the discovery of its unity with the larger science which has been maturing steadily all the time. Biblical Greek was long supposed to be in a backwater; it has now been brought out into the full stream of progress".

The linguistic value of the Septuagint is heightened by the fact that it extends over about three centuries of time and exemplifies both vernacular and literary phases of the *κοινή*. Moreover, it affords a bridge, and sometimes the only bridge, between classical usage and Byzantine and modern Greek. The line of development thus becomes clear and unbroken.

The colloquial tendency at work in Greek as in all languages has been resisted at every step by the conservative literary tendency of writers who make correctness according to classical standards a conscious aim. The struggle is still going on in the schools and newspapers of Athens. So religious conservatism must have influenced the language of the Septuagint.

A scholarly treatment of the grammar of the group of writings comprised in the Greek O. T. has been a desideratum, and the present volume meets a real want. It is confined to Introduction, Orthography and Accidence and leaves us eager for the volume on syntax.

The author recognizes the complex nature of the language of the LXX, as made up largely of the *κοινή* element, but not disregarding the Semitic element. Without entering into minute detail, the book is not only scholarly in material and method, but clear in presentation and arrangement, and in the well-known fine typography of the Cambridge University Press. The Table of Verbs, and indeed the whole treatment of the verb-forms is a model of accuracy and clearness.

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ANGIE CLARA CHAPIN.

A Short Grammar of the Greek New Testament.

By A. T. Robertson. New York: A. C. Armstrong and Son (1909). Pp. xxix+240.

Professor Robertson's N. T. Grammar starts from practically the same point of view as Mr. Thackeray in the book just reviewed; it explains in detail recent researches into the character of the *κοινή* and Hellenistic Greek, and especially emphasizes, as he says, "the main point . . . that the N. T. is written in the vernacular Greek of the time".

The book is planned for those who already know more or less of classical Greek. This is well, for the N. T. is no proper field for a novice.

The author seems to presuppose not only a knowledge of Greek but also of classes of manuscripts as 'Western', 'Neutral', etc., also the symbols of manuscripts, 'Aleph', 'B'.

Part I is Introduction. Part II takes up the study of forms and Part III syntax. There is a systematic effort to trace the history both of forms and syntax by reference to Sanskrit and to various Greek dialects, as well as to modern Greek. Less recognition is given to the LXX than might be expected in a historical treatment.

There is no continuous numbering of sections throughout the book, which would have made reference easier. Burton's Moods and Tenses, for example, shows the advantage of such numbering. The average student is not willing to wade through a solid page or two for the sake of finding the one small point which meets his difficulty.

The Greek is printed with remarkable accuracy, and the same should be said of the references to passages, a large number of which I have verified. As the old saying is: "Trifles make up perfection, but perfection is no trifle". There is evidence on every page of thorough, conscientious study not only of the N. T. itself but of the best books on the subject (witness the Bibliography).

It is sure to be a useful treatise, and will help to put N. T. study on a sound and scholarly basis. Most of the N. T. grammars heretofore published in this country have been either too elementary or too cumbersome, but exception should be made in favor of Professor Burton's book mentioned above, to which all N. T. students and teachers are indebted.

While giving cordial praise to Professor Robertson's work, I hope it may not seem ungracious to point out a few matters of which I have made note. One of the most valuable chapters is that on Principal Parts of some important Verbs. The list does not profess to be complete but might well have included the new presents *γρηγορέω*, *κρύβω*, *λιμπάνω* (rare), *νίπτω*, *ὀπτάνω* (-ομαι), *χύννω*. Under *ἤκω* the reference to Mk. 8.3 should come in the next line, after "*ἤκουσιν*", and *ἤκα* would then be unnecessary.

Somewhere mention ought to be made of *ἰδοὺ* already with this accent used as an interjection in Attic (perhaps p. 14. e.).

On p. 26.2 (f) repeats (b), and (g) repeats (e). On page 27 one looks in vain for *πρῶτός μου*, Jo. 1.15. On p. 35, at the close of (a), which speaks of three aorists in -κα, add: "and does not restrict their use to the singular number". P. 36, 1.7, is probably intended to read "The *ν* class (nasal class) comprises verbs inflected like both of the previous classes", i. e. both *ω*-verbs and *μ*-verbs. In connection with 39, l. 10 (see also p. 144, 3rd line from bottom) it should be noted that this combination of *ἔχω* with Aor. participle is not found in the N. T.

In the middle of p. 39 the statement that in the N. T. "*οἶδα* is conjugated regularly in singular and plural of the indicative" is misleading, especially as

it is followed by reference to *ισασις* in Acts 26:4, which to the mind of the classical student is regular. On p. 40, top, the whole subject of analytic (periphrastic) verb-forms which are so characteristic of N. T. Greek might well have been treated with more fulness. Simcox in his *Language of the New Testament* has done good service here. The usage in Attic prose is well exhibited in an article in A. J. P. 4. 291, which does away with the fashion of calling these forms 'Aramaic' since in Plato alone there are over two hundred examples. Dr. W. G. Rutherford in *Cl. Rev.* for 1903 speaks of this as "A neglected Idiom". The participle, by the way, in this construction is attributive and not supplementary as stated on p. 195.7.

Another important matter which seems to be inadequately treated in all the grammars, is the middle voice (it lies outside Burton's province).

A correct and idiomatic use of the middle voice is a delicate test of an author's style and feeling. Simcox well says (*op. cit.*) "So far as the middle voice shows signs of decay (in the N. T.), it is that it is disused, not used incorrectly". The N. T. writers show a good range of use of the middle, 'indirect' and 'subjective' as well as reflexive ('direct', which last is overlooked by many of the authorities. See e. g. Mk. 14:54 *θερμαινόμενος*, of Peter warming himself).

For a study of the enormously enlarged function of *iva* in this later language, we shall still need to refer our students to Burton. The remark in Robertson p. 132 that "Instead of the imperative we sometimes have *iva* (Eph. 5.33)" and the citation of Mk. 5:23 on p. 154.5, remind me to mention a most illuminating article by A. N. Janaris in the *Expositor*, Series V, Vol. IX, p. 296, in which he traces the history of this colloquial form equivalent to the jussive infinitive, down to the modern Greek polite command with *νά* and the subjunctive. That no ellipsis was felt in this construction, any more than in the similar Attic idiom of *ὅπως* with the future (see G. M. T. 271) seems the rational explanation.

But enough! Save to say in closing that the chapter on indirect discourse is particularly good, and that I gladly welcome every help toward the intelligent study of the Greek of the Bible.

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Society and Politics in Ancient Rome. By Frank Frost Abbott. New York: Charles Scribner's Sons (1909).

The selection of a title for a book is often a difficult task. This is particularly true when the book is a compilation of papers, the subjects of which may barely admit of the same classification but are brought together conveniently in one volume, having already served as magazine articles

at an earlier date. Under these circumstances the title often suggests what is not contained in the book, and, on the other hand, does not indicate the contents with sufficient exactness. Both of these facts are true of the interesting book which we are considering. The title, *Society and Politics in Ancient Rome*, leads the student to expect an elaborate work on this important subject, and the reader will certainly be disappointed when he discovers the form and character of the book. Of the twelve articles, four deal directly with political questions, six may be classed as referring to Roman society and are the fruit of the author's studies in palaeography and epigraphy. Two of the papers, entitled *Literature and the Common People of Rome* and *Roman Women in the Trades and Professions*, are published for the first time.

There are two characteristics which are common to all these papers. The author has endeavored, and with considerable success, to draw a parallel between conditions in ancient Rome and in the society of our own day. This is the most striking feature of his article entitled *The Story of Two Oligarchies*. It is undoubtedly true that this plan of making clear the customs of earlier days by referring to those of the present day is exceedingly helpful and enlightening. It renders a book attractive to the general reader.

The second characteristic is the popular method of treating subjects which are generally handled in an abstruse and wearisome way. Professor Abbott's style is most attractive, and while he impresses us with his scholarship he does not oppress us with so much learning as to make the book wearisome. The truth of this statement is fully maintained by the character of the reviews of this book which have appeared in magazines devoted to general topics. Such works are of value as arousing in the student an interest in classical literature and in archaeology. For this reason the debt of classical archaeology to such a writer as Lanciani is exceedingly great.

There are several matters which are deserving of correction and to which attention should be called. On page 5 the author has quoted an inscription giving a reference to Henzen—which, by the way, would be clearer as Orelli-Henzen—6977. The form of the inscription is not that found in Orelli-Henzen, but has evidently been taken from the introduction to C. I. L. IV, where the reading of Reinsius is given. On page 214 the author refers to "an official inscription lately found at Aquinum" which is dedicated to the younger Cicero. This inscription is a *falsa*, and is so classified in C. I. L. X *704. It was given in the old collection by Mommsen of Neapolitan Inscriptions but was starred when transferred to Volume X of the *Corpus*. It has also been quoted by the writer of the article *nomen* in